court of the sovereign. Yet who can tell how many incipient vices have been checked by this scandal, or the salutary dread of it ? In this wicked world, it sometimes serves the same purpose as those insects which are the scavengers of nature—it prevents society from becoming intolerably corrupt and putrid. It would be infinitely better, no doubt, could mankind be induced to avoid the appearance of evil through a becoming fear of the evil itself, or by a discerning and wholesome tone of public sentiment; but when these are wanting, jealousy may serve a good end, even when it is far from being pure in its motives, or select in the means which it employs. Meanwhile, the virtuous man must be deterred from the evil by higher principles, and be on his guard against countenancing the scandal, even when he sees feat beneficial effects may be produced by it

Another subject of general lamentation is the evil produced by party spirit in politics and religion. Lord Brougham, in a well-known passage, supposes all the statesmen of last century arranged before us as in a picture-gallery, and a stranger coming to survey them. " Here," would that stranger say, " stand the choicest spirits of their age, the greatest wits, the noblest orators, the wisest politicians, and the most illustrious patriots/' " Here stand all these ' lights of the world and demigods of fame ;' but here they stand, not ranged on one side of this gallery, having served a common country. With the same bright object in view, their efforts were divided, not united. They fiercely com-bated with each other, and did not together assail the common foe. Their great exertions were bestowed, their more than mortal forces were expended, not in furthering the general good, not *in* resisting their country's enemies, but in conflicts among themselves; and all their triumphs were won over each other, and all their sufferings were endured at each

other's hands."
The Eev. J. A. James quotes this passage, and adds, that the stranger, in surveying the portraits of our theologians, polemics, authors, and preachers, would be compelled to endure the same painful surprise, and indulge in the same sorrowful reflections.

And no one should allow himself to palliate this spirit, proceeding from the most selfish and ungenerous feelings in the human breast. Nor is any one entitled to affirm that, though incidental benefit has arisen from it, far higher good would not have sprung from the cherishing of an opposite spirit. It could